Crossroads International Church Singapore Dr. Rick Griffith

Title

26 February 2017 Message 5 of 12

NLT 60 Minutes

**Be Generous**

***The Prophecy of Micah***

**Topic:** Generosity

**Subject:** Why does God want you to be generous to the poor?

**Complement:** Be generous to others and God will be generous to you.

**Purpose:** The listeners will give generously to the needy.

**Attribute:** We worship the God of Generosity

**Reading:** Micah 6:8

**Song:** Follow You (Leeland Mooring, Jack Mooring & Ed Cash)

# Introduction

### Interest: [God put the poor on my heart while in Jerusalem.]

Jerusalem

#### In 1995 I had served on the faculty of Singapore Bible College for four years and I started teaching some courses for the fourth time––that can lose its challenge.

#### But the chance came to lead trips to Israel. I’d never been there before, but 25 daring souls braved to pay the $3000 to come with me.

#### But at the antiquities shop in Jerusalem I was stunned to see one of my tour members argue with the shop owner about the price of an artifact. “What? You want $20? I saw this for $18 down the street!”

#### I was so embarrassed that I left the shop, sat down on the curb, and pouted like Elijah. “What are you doing here, Rick?” I sensed God say to me (not audibly, yet still real).

#### “Lord, I’m bringing Your people to Your land to get to know Your Word.”

#### “No, you’re not,” I sensed God saying to me. “You can’t afford to come Israel so you rounded up 25 wealthy people to pay your way.”

#### Then it struck me how little time Jesus spent in Jerusalem. Sure, he was a faithful Jew who made the required pilgrimages three times a year––and he spent the last week of his life in Jerusalem since he came there to die. But Jesus wasn’t impressed with the wealth and power of Jerusalem.

#### Instead, he wanted to change the world through the poor. Jesus said that he had come to preach the gospel to the poor. And, as I thought about it, I realized that Jesus spent most of his ministry up in the poor north, in Galilee. He spent his time and energy in what people considered to be the place for roughnecks and insurrectionists.

#### Then I thought about the students that I had at SBC up to that point. I realized that the ones who came from the wealthy churches had to return back to their wealthy churches to pay back these churches for their support during seminary.

#### But the ones from the poor countries returned to their countries without anyone to pay back. Rather, they had a tremendous impact for the cause of Christ.

#### So I said, “OK, Lord, what do you want me to do? Where do you want me to go?”

#### Then God put on my mind Mongolia. “Mongolia? Are you telling me to go to Outer Mongolia? I don’t know a soul in Mongolia!”

Mongolia

#### You see, in 1995 I saw that I had become insulated from the poor.

#### One thing we can probably all agree upon is that the more money, the easier it is to get insulated from the poor.

### Need: To what extent has your money insulated you?

Need

#### How much time do you devote to your possessions?

#### Do you own things—or do things own you?

#### Do you have more friends with less money than you now than you had five years ago?

#### What goals do you have to use your money for the poor?

Micah

#### Do you believe God wants you to be generous to the poor? He certainly does!

### Subject: Why does God want you to be generous to the poor?

Subject

### Background: Today we’ll see that Micah’s listeners got wealthy by oppressing the poor.

Bkgrd

#### We are studying the Minor Prophets—men with smaller books but a major message each time.

Major Message

Minor Prophets

#### A few decades before Micah, other prophets such as Jonah and Amos had warned the people about their self-absorbed lives.

##### About 40 years before Micah, Israel was rich due to Assyria’s weakness—not due to Israel’s goodness!

Timeline Far

##### The result was a nationalism that showed no concern for the nations.

Timeline Close

##### God raised up Amos to rebuke them.

#### But that was when Assyria was weak. As God predicted, Assyria got strong again! They got so strong that they conquered the entire northern kingdom and every city in the south except Jerusalem. The land was devastated during the time when Micah preached. We know this because he prophesied all the way to Hezekiah.

Close-Up Timeline

Assyrian Threat

Assyrian Chariot

#### Micah’s contemporaries included Hosea and Isaiah, who also warned of the Assyrian invasion due to Israel’s idolatry. Note the acronym “HIM” to recall the three prophets during the fall of the northern kingdom.

HIM

### Preview/Text: Today will have an overview of the whole book of Micah where we’ll see *three reasons to be generous*. These will appear in three sermons in Micah’s prophecy, each that begins with the word “Listen!” In essence he says three times to have a heart for the poor—but there are also three benefits to us as well.

Heart

3 Sermons

(So why does God want you to be generous to the poor?)

# I. God will reward generosity (Micah 1–2).

MP

[The LORD blesses those who refuse to exploit others.]

## God indicts Israel and false prophets for exploiting the poor and then promises restoration to teach generosity and instill hope (Chs. 1–2).

Arrow 1

### Micah affirms God's authority to prophesy to Judah and Israel before and after Israel's fall to show this to be God’s words (1:1).

1:2

### Both Samaria and ten cities of Judah are promised judgment to motivate the people to repent (1:2-16).

Map at 1:6

#### Micah really weeps at this message (1:8-16)!

Lament

Arrow 2

#### “Therefore, I will weep and howl…” (1:8).

#### Why? The sin of exploitation!

Exploit

### Judgment of the people and false prophets for exploitations defend Micah’s prophetic ministry (2:1-11).

Micah 2

Arrow 3

#### God then reveals how they do it.

#### The rich plot evil while on their beds (2:1-2)!

2:1-2

### Yet God predicts the nation's future regathering to instill hope (2:12-13).

2:12-13  
(2 slides)

Arrow 4

## God will judge or bless us based on how we treat the poor.

What about us?

### I began this message by telling you how God got my attention in Jerusalem.

Teaching Map

Dies  
(8 slides)

#### Sometimes one experience can change your whole life.

#### That Temple Mount experience so far has led me to take 59 trips to train poor pastors in 12 countries. I don’t know anything about engineering or business or water treatment or medicine, but I can tell pastors about the Bible.

### Dies has a yearly soccer ministry to U14 Cambodian girls. Brother Dies, please come forward to tell us about this.

### I knew someone a few years back that came to Singapore to send money back to his family. However, the recruiter grossly overcharged him and his expenses were so high that after seven months he still hadn’t made any money and still owed almost $2000 to his employer! Some friends delivered this brother from essentially financial slavery. Surely God will reward them!

Problems  
(4 slides)

Hands

### Prophets were both foretellers and forthtellers (4 slides).

MPI

MP

(Why else does God want you to be generous to the poor?)

# II. God comforts the generous (Micah 3–5).

[The LORD promises His own presence with those who give.]

Micah 3

## God indicted Jewish leaders for exploitation but comforts the generous with kingdom blessing under Messiah (Chs. 3–5).

Courage

### God again indicts the nations for exploitation and Micah indicts the prophets and rulers for the same to warn them of impending judgment (Ch. 3).

Arrow 6

Tiny Hand

#### Israel and Judah must stop exploiting the poor, which is why God will not respond when they complain about His judgment (3:1-4).

Facts

#### Micah scathes against self-serving false prophets and leaders to warn them of the impending destruction (3:5-12).

Arrow 7

### Kingdom blessing under the Messiah will follow judgment to comfort the people that He has not abandoned them (Chs. 4–5).

3:12 in Jer 26:18

#### Jerusalem's strength, security and world prominence in the coming kingdom should encourage Israel now that He is still with them (4:1-8).

Micah 4

Huddleston

#### Israel's exile, restoration and victory over its enemies prior to the kingdom will show that God's holiness is balanced with His mercy (4:9–5:1).

Arrow 8

##### Micah is about MESSIAH in an acrostic.

##### The affinities to Isaiah are uncanny

Isaiah  
(6 slides)

##### The UN seeks this peace to this day.

UN  
(3 slides)

##### Even the animals will be at peace as they can be today.

BLT  
(11 slides)

#### The Messiah born in Bethlehem will initially be rejected but later gather Israel in the kingdom by destroying the forces attacking her (5:2-15).

Micah 5  
(8 slides)

##### The Messiah will reunite and restore the nation (5:2-3).

##### The Messiah will care for the people and give them security (5:4).

##### The Messiah will destroy Israel’s enemies (5:5-9).

##### The Messiah will purge Israel of reliance on military power (5:10-11).

##### The Messiah will destroy false worship within Israel (5:12-15).

## Be comforted that you’ll reign with Christ based on how you use your money.

MP

### When we are wealthy, we tend to think either prosperity comes from one of two sources: our hard work or God’s blessing.

### Never do we consider that we might be rich due to exploiting others less fortunate than us!

### Yet when we overcome our greed, God promises us the blessing of ruling with Him.

Micah 6

Key Verse  
(3 slides)

(What’s the third reason God wants you to be generous to the poor?)

# III. God gives hope to the generous (Micah 6–7).

[The LORD has an amazing future for those who invest in others.]

## God will judge Israel’s religiosity but also vindicate them to teach generosity and show He will fulfill the Abrahamic Covenant (Chs. 6–7).

Arrow 9

### God hates the simultaneous religious ritual and exploitation of others (6:1-8).

Courtroom  
(2 slides)

#### Micah 6:1-5 is God’s courtroom indictment on the nation.

Arrow 10

#### Micah 6:6-8 is the response of Micah to state God’s goal of justice, mercy and humility.

### God’s final warning of destruction for Israel’s evil to convince them to repent show His holiness, but Micah only laments a lack of godliness in the land (6:9–7:6).

Arrow 12  
(6 slides)

Arrow 11  
(3 slides)

### Micah trusts that God will shepherd and vindicate Israel to fulfill the Abrahamic Covenant, thus closing his prophecy with expectation, hope, and comfort (7:7-20).

Arrow 13  
(8 slides)

## Replace your religious rituals with genuine help for the down-and-outers.

### Witches gather every last Friday of each month to oppose Trump. They are serious about opposing a man with many Christians appointed to office. When will we get serious?

### Christian employers gave scraps to their maid after their children finished eating. When are we going to treat the poor with justice?

(Why does God want you to be generous to the poor?)

Subject

MI

# Conclusion

### Be generous to others and God will be generous to you (MI).

### God wants to share his riches with you in the coming kingdom, so he requires you to share your riches with others now (restated MI).

### What will God do to us when we give to others?

#### God will reward generosity (Micah 1–2).

MPI

#### God comforts the generous (Micah 3–5).

How?

MPII

#### God gives hope to the generous (Micah 6–7).

MPIII

### How can you better help those with less money than you?

#### Support others training for their future.

English

#### Teach English to help lift others up.

Trips

#### Take mission trips to support Manik or Jonathan

Meals

#### Take others to meals.

Final  
(9 slides)

#### You don’t have to be like this old man, but do something.

Prayer

### Prayer

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### A few decades before him, other prophets such as Jonah and Amos had warned the people about their self-absorbed lives.

### Micah’s contemporaries included Hosea and Isaiah, who also warned of the Assyrian invasion due to Israel’s idolatry.

# Purpose: Why is this passage in the Bible?

### When we are wealthy, we tend to think either prosperity comes from one of two sources: our hard work or God’s blessing.

### Never do we consider that we might be rich due to exploiting others less fortunate than us!

# Background: What historical context helps us understand this passage?

### About 40 years before Micah, the prophet Jonah warned the people of Israel that their prosperity was due to Assyria’s weakness—not due to Israel’s goodness! The result was a nationalism that showed no concern for the nations.

### But that was when Assyria was weak. As God predicted, Assyria got strong again! They got so strong that they conquered the entire northern kingdom and every city in the south except Jerusalem. The land was devastated during the time when Micah preached. We know this because he prophesied all the way to Hezekiah.

# Questions

### Did Micah preach to the northern or the southern kingdom (1:1)?

#### He mentions both Samaria and Jerusalem (1:5).

#### He alone preached to both Israel and Judah.

### Subject: Why does God warn us about how we treat the poor?

# Tentative Subject/Complement Statements

God has been generous to you, so be generous to others.

When you are generous to others, God will be generous to you.

When you give to others, God will be generous to you.

Be generous to others and God will be generous to you.

# Possible Illustrations

### Dies has a yearly soccer ministry to U14 Cambodian girls.

### Temple Mount led me to take 59 trips to train poor pastors in 12 countries.

### Witches gather every last Friday of the month to oppose Trump

### Members delivered a friend from slavery

### Employers gave scraps to maid after children finished eating.

### Interest: Is money good or bad? It is neutral. The issue is what you do with it.

#### Sometimes those with little money steal to get more—while others without much money find that it helps them trust God.

#### The wealthy also can be righteous or evil.

#### However, one thing we can probably all agree upon is that the more money, the easier it is to get insulated from the poor.

# Possible Applications

### Support people in training

### Take mission trips to support Manik or Jonathan

### Teach English to help lift others up.

### Take others to meals

# Old Testament Survey Notes

**Micah**

|  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- |
| **Judgment on Israel and Judah for Exploitation** | | | | | | | |
| **Israel’s Exploitation** | | | **Leaders’ Exploitation** | | **Wicked Ritualism** | | |
| **Chapters 1–2**  **“Hear…” (1:2)** | | | **Chapters 3–5**  **“Hear…” (3:1)** | | **Chapters 6–7**  **“Hear…” (6:1)** | | |
| **Punishment & Blessing** | | | **Punishment & Blessing** | | **Punishment & Blessing** | | |
| **Wealth**  **(2:1-2, 8-12)** | | | **Wealth**  **(3:1-3, 9-11)** | | **Wealth**  **(6:10-12; 7:1-6)** | | |
| Destruction of Samaria & Judah  1:2-16 | Judgment for Exploitation  2:1-11 | Regathering  2:12-13 | Judgment for Exploitation  Ch. 3 | Messianic Blessing  4–5 | Religious Ritual & Exploitation  6:1-8 | Wickedness  6:9–7:6 | Confidence  7:7-20 |
| **Israel and Judah** | | | | | | | |
| **735-710 BC (Before, During, and After the Fall of Israel)** | | | | | | | |

**Key Word: Exploitation**

**Key Verse: “He has shown you, O man, what is good. And what does the LORD require of you? To act justly and to love mercy and to walk humbly with your God” (Micah 6:8). see Freeman, 216**

**Summary Statement:**

**God indicts Israel and Judah for wickedness and exploitation of the poor and declares a judgment in exile to motivate them to repent, but promises vindication and kingdom blessing under Messiah in fulfillment of the Abrahamic Covenant.**

**Application:**

**Show justice, mercy, and humility rather than getting rich by making others poor.**

**Micah**

**Introduction**

**I. Title** The name Micah (hk"ymi *Miykah*) is the shortened form of Micayahu (Why"k"ymi *Mîkayahu*), which means "Who is like Yahweh?"

**II. Authorship**

A. External Evidence: Some explain Micah's affinities to Isaiah by postulating the same group of disciples ("the Isaiah School") who collected and edited Micah's prophecies (cf. B. F. Childs, *Intro. to the Old Testament as Scripture*, 434-36, 438; cited by LaSor, 356). This view, however, is mere speculation. The same response applies to the accusation that the notes of hope within the book must be later additions (J. L. Mays, *Micah*, OTL, 13; C. Kuhl, *The Old Testament: Its Origins and Composition*, 214; A. Weiser, *Old Testament*, 254f.). Obviously the same prophet can predict both judgment and restoration.

B. Internal Evidence: As with nearly all the prophetical writings, the writer is clearly designated in the title: Micah of Moresheth (1:1; probably Moresheth Gath in 1:14). Some lines of evidence seem to indicate he was a "country preacher" (though not professionally; cf. Amos) from a rural area about 25 miles southwest of Jerusalem near the Philistine city of Gath: "He attacks the crime and corruption of Jerusalem and Samaria as one not really at home in either capital (vv. 1, 5-9; 3:1-4, 12), and takes great pains to show how the impending judgment is to affect the villages and towns of his home region, southern Judah (1:10-16)" (LaSor, 356). Micah stands in contrast to Isaiah in this respect, who felt at home with kings and leaders, but both men held up the covenant with courage and conviction against the flagrant abuses by Israel's people and leaders.

**III. Circumstances**

A. Date: Micah prophesied during the reigns of three kings of Judah (1:1): Jotham (739-731 BC), Ahaz (735-715 BC), and Hezekiah (715-686 BC). Therefore, his prophecies both preceded and followed the fall of Damascus in 732 BC and the historic fall of Samaria in 722 BC, which he predicts will fall in 1:6. Micah's strong denunciations of Judah’s sins of exploitation suggest that most of his messages preceded Hezekiah's reforms, but his ministry during Hezekiah's reign nevertheless was significant (cf. Jer. 26:17). Sins condemned include idolatry (1:7; 5:12-14; 6:7, 16).

B. Recipients: Micah's message was directed towards the capitals of both the northern (Samaria) and the southern (Jerusalem) kingdoms, which appear in the title (1:1). He spoke of the destruction of Samaria by the Assyrians (1:6) and Judah by the Babylonians (4:10).

C. Occasion: While Micah preached against the exploitation of Israel and Judah, Assyria committed its own immoral expansion into the west under Tiglath-Pileser (745-727 BC), Shalmaneser V (727-722 BC), Sargon II (722-705 BC), and Sennacherib (705-681 BC). Micah announced that Assyria and Babylon would be God's agents of discipline upon His people for their violation of the Mosaic Covenant, which stipulated exile as His punishment for spurning His decrees (Deut. 28:15-68).

**IV. Characteristics**

A. Micah remains the only Old Testament book to specify the exact city in which the Messiah was to be born (5:2).

B. In many ways Micah is like a miniature Isaiah as both prophets addressed the same sins of the same people. Compare 1:2 (Isa. 1:2) and 1:9-16 (Isa. 10:28-32), etc. (*TTTB*, 264). However, most of Micah's prophecy concerned moral rather than eschatological issues.

C. Micah speaks more of Israel’s future, the Messiah, and the kingdom than any other prophet in proportion to his writing. “Among his predictions are: the fall of Samaria in 722 BC (1:6-7); the invasion of Judah by Sennacherib (1:9-16); the fall of Jerusalem and destruction of the temple in 586 BC (3:12; 7:13); the exile in Babylon (4:10); the return from captivity and the future peace and supremacy of Israel (4:1-8, 13; 7:11, 14-17); the birth of the Messianic King in Bethlehem (5:2)” (Hobart Freeman, 217).

**Argument**

Micah's prophecy falls easily into three sections (chs. 1–2, 3–5, 6–7), each beginning with the word "hear" (1:2; 3:1; 6:1). The first section (chs. 1–2) indicts Israel and Judah twice for sins of exploitation and promises judgment in exile, ending with a short section on restoration (2:12-13). The second section (chs. 3–5) indicts the leaders for the same sins of exploitation but has a much longer hope section (chs. 4–5). In the third and final section (chs. 6–7) God twice more indicts His people but ends with a final hope section to encourage them that He has not abandoned them because of His promise in the Abrahamic Covenant (7:7-20). Micah answers each of the five indictments from God, generally lamenting the lack of godliness in the land but also prophesying of national restoration in order to convince his people to repent and not give up hope.

**Synthesis**

**Judgment on Israel/Judah for exploitation**

**1–2 Exploitation message #1**

1:1 Introduction

1:2-16 Destruction of Samaria and Judah

2:1-11 Judgment for exploitation

2:12-13 Regathering

**3–5 Exploitation message #2**

3 Judgment for exploitation

4–5 Messianic blessing

**6–7 Exploitation message #3**

6:1-8 Religious ritual/exploitation

6:9–7:6 Wickedness

7:7-20 Confidence

**Outline**

**Summary Statement for the Book**

**God judges those who exploit the poor but will reward others during Messiah’s rule in fulfillment of the Abrahamic Covenant.**

# God indicts Israel and false prophets for exploiting the poor but promises restoration to instill hope (Chs. 1–2).

## Micah affirms God's authority to prophesy to Judah and Israel before and after Israel's fall to show this to be God’s words (1:1).

### Micah declares this prophecy as God’s word to affirm that God, not man, has spoken these words (1:1a).

### The country prophet Micah of Moresheth underscores God’s authority by choosing one of humble origins as His mouthpiece (1:1b).

### Micah preached at the time of Jotham (739-731), Ahaz (735-715), and Hezekiah (715-686) when Israel was at the end of its downward spiral (1:1c).

### The recipients of the prophecy are Samaria and Jerusalem, capital cities of the northern and southern kingdoms (1:1d).

## Both Samaria and ten cities of Judah are promised judgment to motivate the people to repent (1:2-16).

### God brings a case against both the northern and southern kingdoms and pronounces the judgment of desolation [by Assyria] for Samaria (1:2-7).

### Micah laments the future destruction of nine cities of Judah up to Jerusalem to urge repentance (1:8-16; fulfilled when Assyria destroyed 46 towns in Judah; 2 Kings 18–19 in 701 BC).

## Judgment of the people and false prophets for exploitations defend Micah’s prophetic ministry (2:1-11).

### Proud people who exploit others for their own prosperity will be humbled (2:1-5).

### Micah laments false prophets who also exploit people in God’s name for alcoholic drinks to defend his own prophetic ministry (2:6-11).

## God predicts the nation's future regathering to instill hope (2:12-13).

# God indicts prophets and rulers of Israel and Judah for exploitation but promises kingdom blessing under Messiah after they are judged to comfort the people (Chs. 3–5).

## God again indicts the nations for exploitation and Micah indicts the prophets and rulers for the same to warn them of impending judgment (Ch. 3).

### Israel and Judah must stop exploiting the poor, which is why God will not respond when they complain about His judgment (3:1-4).

### Micah scathes against self-serving false prophets and leaders to warn them of the impending destruction (3:5-12).

## Kingdom blessing under the Messiah will follow the necessary judgment to encourage the people that He has not abandoned them (Chs. 4–5).

### Jerusalem's strength, security and world prominence in the coming kingdom should encourage Israel now that He is still with them (4:1-8).

### Israel's exile, restoration and victory over its enemies prior to the kingdom will show that God's holiness is balanced with His mercy (4:9–5:1).

### The Messiah born in Bethlehem will initially be rejected but later gather Israel in the kingdom by destroying the forces attacking her (5:2-15).

#### The Messiah will reunite and restore the nation (5:2-3).

#### The Messiah will care for the people and give them security (5:4).

#### The Messiah will destroy Israel’s enemies (5:5-9).

#### The Messiah will purge Israel of reliance on military power (5:10-11).

#### The Messiah will destroy false worship within Israel (5:12-15).

# Israel’s wicked religiosity will be judged but balanced with God’s vindicating them to fulfill the Abrahamic Covenant (Chs. 6–7).

## God hates the simultaneous religious ritual and exploitation of others (6:1-8).

### God again brings His case against His people for their sins to justify His blamelessness (6:1-5).

### God wants justice, mercy and humility instead of sacrifices (6:6-8).

## God’s final warning of destruction for Israel’s evil to convince them to repent show His holiness, but Micah only laments a lack of godliness in the land (6:9–7:6).

### God gives a final indictment on the people for their wickedness and warns of destruction as a final attempt to convince Israel to repent (6:9-16).

### Micah again laments the lack of godliness in the land to prove the righteousness of God's actions (7:1-6).

## Micah trusts that God will shepherd and vindicate Israel to fulfill the Abrahamic Covenant, thus closing his prophecy with expectation, hope, and comfort (7:7-20).

**Be Generous**

***The Prophecy of Micah***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The reason God warns the rich about their exploiting the poor is to replace judgment with reward for generosity in Messiah’s kingdom in fulfillment of the Abrahamic Covenant.

# The reason God indicts Israel and false prophets for exploiting the poor and then promises restoration was to teach generosity and instill hope (Chs. 1–2).

## Micah affirms God's authority to prophesy to Judah and Israel before and after Israel's fall to show this to be God’s words (1:1).

### Micah declares this prophecy as God’s word to affirm that God, not man, has spoken these words (1:1a).

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## God predicts the nation's future regathering to instill hope (2:12-13).

# The reason God indicts prophets and rulers of Israel and Judah for exploitation but promises kingdom blessing under Messiah after they are judged was to teach generosity and comfort the people (Chs. 3–5).

## God again indicts the nations for exploitation and Micah indicts the prophets and rulers for the same to warn them of impending judgment (Ch. 3).

### Israel and Judah must stop exploiting the poor, which is why God will not respond when they complain about His judgment (3:1-4).

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# The reason Israel’s wicked religiosity will be judged but balanced with God’s vindicating them was to teach generosity and show He will fulfill the Abrahamic Covenant (Chs. 6–7).

## God hates the simultaneous religious ritual and exploitation of others (6:1-8).

### God again brings His case against His people for their sins to justify His blamelessness (6:1-5).

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### God gives a final indictment on the people for their wickedness and warns of destruction as a final attempt to convince Israel to repent (6:9-16).

### Micah again laments the lack of godliness in the land to prove the righteousness of God's actions (7:1-6).

## Micah trusts that God will shepherd and vindicate Israel to fulfill the Abrahamic Covenant, thus closing his prophecy with expectation, hope, and comfort (7:7-20).

**Purpose or Desired Listener Response (Step 4)**

The listeners will be generous to the needy.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: Sometimes one experience can change your whole life.

### Need: To what extent has your money insulated you?

### Subject: Why does God want you to be generous to the poor?

### Background: Micah’s listeners got wealthy by oppressing the poor.

### Preview: Today we’ll see *three reasons to be generous*.

### Text: We will have an overview of the whole book of Micah.

(Why does God want you to be generous to the poor?)

# I. God will reward generosity (Micah 1–2).

## God indicts Israel and false prophets for exploiting the poor and then promises restoration to teach generosity and instill hope (Chs. 1–2).

### Micah affirms God's authority to prophesy to Judah and Israel before and after Israel's fall to show this to be God’s words (1:1).

### Both Samaria and ten cities of Judah are promised judgment to motivate the people to repent (1:2-16).

### Judgment of the people and false prophets for exploitations defend Micah’s prophetic ministry (2:1-11).

### God predicts the nation's future regathering to instill hope (2:12-13).

## God will judge or bless us based on how we treat the poor.

# II. God comforts the generous (Micah 3–5).

## God indicted Jewish leaders for exploitation but comforts the generous with kingdom blessing under Messiah (Chs. 3–5).

### God again indicts the nations for exploitation and Micah indicts the prophets and rulers for the same to warn them of impending judgment (Ch. 3).

#### Israel and Judah must stop exploiting the poor, which is why God will not respond when they complain about His judgment (3:1-4).

#### Micah scathes against self-serving false prophets and leaders to warn them of the impending destruction (3:5-12).

### Kingdom blessing under the Messiah will follow judgment to comfort the people that He has not abandoned them (Chs. 4–5).

#### Jerusalem's strength, security and world prominence in the coming kingdom should encourage Israel now that He is still with them (4:1-8).

#### Israel's exile, restoration and victory over its enemies prior to the kingdom will show that God's holiness is balanced with His mercy (4:9–5:1).

#### The Messiah born in Bethlehem will initially be rejected but later gather Israel in the kingdom by destroying the forces attacking her (5:2-15).

##### The Messiah will reunite and restore the nation (5:2-3).

##### The Messiah will care for the people and give them security (5:4).

##### The Messiah will destroy Israel’s enemies (5:5-9).

##### The Messiah will purge Israel of reliance on military power (5:10-11).

##### The Messiah will destroy false worship within Israel (5:12-15).

## Be comforted that you’ll reign with Christ based on how you use your money.

# III. God gives hope to the generous (Micah 6–7).

## God will judge Israel’s religiosity but also vindicate them to teach generosity and show He will fulfill the Abrahamic Covenant (Chs. 6–7).

### God hates the simultaneous religious ritual and exploitation of others (6:1-8).

### God’s final warning of destruction for Israel’s evil to convince them to repent show His holiness, but Micah only laments a lack of godliness in the land (6:9–7:6).

### Micah trusts that God will shepherd and vindicate Israel to fulfill the Abrahamic Covenant, thus closing his prophecy with expectation, hope, and comfort (7:7-20).

## Replace your religious rituals with genuine help for the down-and-outers.

(Why does God want you to be generous to the poor?)

# Conclusion

### Be generous to others and God will be generous to you (Main Idea).

### God wants to share his riches with you in the coming kingdom, so he requires you to share your riches with others now.

### How can you better help those with less money than you?

#### Teach English to help lift others up.

#### Support others training for their future.

#### Take mission trips to support Manik or Jonathan

#### Take others to meals.



**Rick Griffith**

26 February 2017

Message 5 of 12

**Be Generous**

***The Prophecy of Micah***

# Introduction

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### Micah’s listeners got wealthy by oppressing the poor.

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# Conclusion

### Be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to others and God will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to you (Main Idea).

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